*Herod*; that is, from *Coventry* to *Thelwall*, from *Thelwall* to Accomptants, from Accomptants to *Harris* upon my Bill: And from *Williams* to Commissioners, and from Commissioners [nominated by *Harris*] so to *Harris* himselfe upon his Bill: the matters at sundry times have been seemingly referred to judgement of third persons, but under-hand to the will of *Harris*, witnesse the effect, that is a feigned debt, under colour whereof; for *Harris* his fault, in committing the goods to *Woodhouse*, and for *Woodhouse* his fault in pawning them, and for saving them when I was free, and they in great danger to be lost: I have been put by the exercise of my profession as a Merchant (by false or wrongfull imprisonment) ever since November, 1624. and have been compelled to maintain chargeable suits in Law, in my own defence, and constrained to undergo great expences in prison, and losses which malitiously have been obtruded upon me: by which deprivation, suits, expences, and losses, I am damnified in my estate, at least 30. thousand pounds, besides my sufferings in my person, credit, and reputation, during the said imprisonment. Moreover, it is very probable that *Harris* is an intruder, because he would never produce his assignment if he have any; and that there hath been a prodigious plot and unparallel'd combination between *Harris* and *Woodhouse* against me, because that *Harris* refused to take the goods into his hands, and afterwards having imprisoned *Woodhouse* for pawning them, sets him at liberty: And now although that upon the whole matters I stand a Creditor, and have an Order of Parliament for my liberty, yet upon two lies I have my liberty taken, and kept from me, contrary to Law, equity, and the many and solemn Declarations of the Parliament for the liberty of the people.

Forasmuch as the debt in question is feigned, that the Parliament owes me 1000. pounds, which having attached in London, I afterwards caused to be stop't in the hands of the Committee of Haberdashers-Hall, out of the Arrears of Sir *John Meldrum* deceased: and that Sir *John Lenthall* the Marshall of the Upper Bench took my word (which I punctually observed about eight yeers) for my appearance.

The Prayer.

It is therefore my humble Prayer, that upon personall security, or security of friends in a moderate sum to attend the hearing of my complaint; I may be forthwith inlarged and discharged from the Fleet, and shall humbly pray, &c.

The 1. of May, 1650.

*WALTER WARD.*

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A PUBLIKE

# CONFERENCE

Betwixt the

## Six Presbyterian Ministers,

And Some

## Independent Commanders:

*Held at* OXFORD,

On Thursday *Novemb.* 12. 1646.

PRINTED,
And are to be sold at the Scruple-Office in
*Oxford.* 1646.

B.N.C.
F.MADAN
OXFORD

# A publike CONFERENCE *Held at* OXFORD *Novemb.* 12. 1646.

## Betwixt the Six Presbyterian Miniſters, and the Independent Commanders.

*SIR,*

THough you be never ſo ſerious, I muſt breake in upon you, I am in paine till I have propagated our laughter to you, which hath held us ever ſince laſt Scruple-Thurſday. You know the Scruple-Office, where the doubting Siſters are carryed with zeale to joyne in a Reformation with the Reſolving Brethren, aud burdened conſcie nces come to lay downe their loads, and goe away with others; where the Reſolvers take away the doubts, and gain the Doubters to themſelves: whither ſeeing all flock that know nothing but to doubt, amongſt theſe I preſum'd to make one in the Crowd. Here I found the doubting Brethren turn'd the Reſolvers, and thoſe that held the Chaire, uncertaine in their Reſolutions, and as doubt-

full as the Oracles of Old; as those that beleeve not themselves, what they would have others beleeve. They have proceeded thus faire in the Reformation, and the Resolutions of Doubts, that they have brought all to that petty Scruple, *Whether Christ hath any Church, any Ministry, since the Apostles.* Or, granting a Church to Christ, but none to them (*Dato, sed non Concesso*; *Yerbery* will allow no more.) They disputed this with them, *Whether they did not more usurpe on the Title of Ministers in the Church of Christ, then themselves on the Office, in Preaching?* or (in their owne phrase) *in hinting truths, holding forth lights, making out Gospell-Revelations, exercising their Guifts and Lungs, and in Love edifying the Church* (or if *Yerbery* will better admit the Tearme) *Propagating the faithfull?* Sir, Will you receive the Conference, as I had it in a throng and crowded up, or are you at leisure to heare at large all Ob's and Sol's? I'le venture on the Taske, upon the condition, you will take the Dialogue not for one of my penning, or one translated out of *Lucians Jupiter* Tragæd: but (what you put upon me) my relating. And from the impertinent circumstances, (if you can beare them) you will most please your selfe, to see the whole Mannage, the Logick, the Determination and Result of all the Disputes proceed from those who wore their Arguments by their sides, and yet us'd the others weapons, to beat them withall.

*The chiefe Persons of the Conference.*

'Twas after three of the clock when first there appeared lookes frighted with Visions and Revelations, as if they had fasted and prayd for *Mediums*, and yet they seem'd rather possess'd then inspir'd; they call themselves *Spirituall*, but the Crowd begins to complaine of the Big-bon'd Spirits, after them drop in dejected visages, sen-

sentenced fore-heads, that by their posture appear'd to be *Seekers*, and in the Van of the Lifted and Guifted men, one presseth foremost towards the Tripodes; the crowd divides, and gives way, as *Iordan* to the Arke, or rather a cloud to a flash of Lightning, his name ask'd, whisper'd aloud, *Yerbery*. What is he?

*The Doubting Brethren or Scruplers.*

*Yerbery.*

*Yerbery*, The Champion of the Seekers, the Chaplain Errant, that makes not onely Sermons at all houres, but his Divinity too, like the first Artists, that found out the trade they profess'd. This, was hee ready to oppose, and to hold any thing.

Make way there:

*Grimes*, a Carpenter, the Deputy-Governour, who held out the Rule, and did not amisse governe (amongst such doughty Schoole-men) the Divinity Disputation.

*Hewson*, a Shoomaker, and Colonell, Prior Opponent, a most Categoricall Disputant, yet so rude, that hee seem'd to understand others better then himselfe, that hee neither admitted Impertinencies, nor committed any; an admirably Guifted, or Jesuited Brother: Hee propos'd the Questions, enforc'd their owne objections and Answers, recollected the Arguments on both sides, expos'd the others Reasons, if it were possible to more absurdity, and weakenesse, then the Author. We wonder'd so much true Logick, and false English.

Under the Colonell many other Guifted Officers.

A Major, that had not the spirit of Syllogismes, but of contradiction: who, when hee saw that Logick fail'd him, defied humane Arts.

A Captaine, and a Captaine, that offer'd faire, to second

ſecond them, but could not goe farre in *Mediums*, (they were not bred at the fencing Schoole) which the others were not aſham'd to ask liberally, though they afforded ſparingly.

*The Reſolvers or Scruple-Maſters.*

To theſe ſtill preſſe forward the crowd of Seekers, and put in ever and anon, as, the Interlocutor. Roome, Roome. Enter at laſt the grave Scruple-Maſters.

*Wilkinſon*, The Chaireman *pro Tempore.*

On the one hand,

*Reynolds*, the Oracle, with the hoarſe and obſcure voice.

On the other hand,

*Harris*, like *Aaron* and *Hur* on both ſides *Moſes*, to ſupport his hands; *Harris*, that maintain'd his gravity by ſilence, and appear'd guifted better for Prayer, then Diſputation.

At their ſide ſate

Dr. *Temple*, the very *Timocles* in *Lucian*, that brought more Lungs and volubility, not much more Logick then the other.

To back theſe, the other ſtood behind.

*Cormiſh*, that help'd to diſturbe the Diſputation once or twice, and ſpeaking without *Mediums*, was deſcry'd, and ſate downe againe.

*Langley*, the Mute, 'twas thought hee reſerv'd his Reſolutions for the other Sexe.

*Cheynel.* *Cheynel* is now cal'd for; he is much miſſ'd, no confidence of victory without him, the onely man that could oppoſe frenzy to frenzy, and outvie their zeale with greater heate, fling about Texts, caſt wildly, but in Moode and figure.

But

But will your patience hold out with this ſtyle? Now the heate is ſomewhat over, in a colder reflection, I begin to diſcover my ſelfe, like one of thoſe, who being tranſported with mirth, would force others to be as merry as themſelves, while indeed they appeare rather mad. I will then give you the Diſcourſe, without the Scene, which you will eaſily ſupply by your imagination. The Queſtion firſt propos'd, and beat out into 8. or 9. more queſtions or Propoſitions; *Whether the Miniſtery were committed to the hands of ſelected Perſons?* the Theſes aſſerted; 1. *That Chriſt had a Church.* 2. *That Chriſt had all power and judgment given from God.* 3. *That he was a Prophet, a Prieſt, and a King.* 4. *That as a King he Gather'd, Govern'd a Church.* 5. *That in this Church he appointed ſome Miniſters,* &c. That was not the Queſtion. And what meant the paper he read in, they knew not, though they knew, and would not diſpute then all the Propoſitions. They came to ſhew their Guifts, not the hands they wrote. They came to have their doubts reſolved, Theſe were truths they ſtood not on. *Yerbery* then roſe up, cry'd downe againe. After an houres debate, what was the queſtion, crying up, decrying, this, that, hinting, holding out, and making forth their minds, they fram'd the Queſtion in tearmes which they impos'd to their owne advantage: *Whether the eſteemed Miniſters of the Church of* England *had more Authority from Jeſus Chriſt to preach in publike, then ordinary Guifted Chriſtians.* Here a double weakeneſſe on the other part, ſtill to inſiſt, and urge their owne Paper, as if they were not they, who have brought in *Ex tempore* Effuſions throughout the whole ſervice of God, and allow unpremeditated Preaching and praying (ſuch as the Lay might imitate

and

and now here challenge) but here allow onely ſet, and premeditated Diſputes. I was again aſham'd to ſee tearms impos'd to their adverſaries advantage, and not ſo pertinent to their doubt, which, while the Scruple-Maſters urge their owne Propoſitions, is ſtill hinted to be; *Whether it were lawfull for them, who were no Miniſters to lay out Scripture in publike, and to undoe Chapters? Whether it were lawfull for the Guifted Chriſtians, or whether it were more lawfull for the eſteemed Miniſters?* The Chaireman riſeth up, undertakes the Cauſe, but *Mediums* comming not readily, againe the Papers call'd in θεὸς ἀπὸ μηχανῆς; Why we come hither to have our Doubts reſolv'd, 'tis ſtrange you ſhould tell better then our ſelves, what our doubts are. The Queſtion was hinted on this occaſion, viz. your biting and unbrotherly railing againſt this way of God, in building up one another. The Chair-man riſeth up againe, and finding it reducible to one of his Propoſitions, offers againe at the Queſtion, and reads his 5. Propoſition with the Proofes; they admitted no reading Divines, nor indirect proofes. *Sol. Prove this; Firſt the Negative, That 'tis not lawfull for the Guifted Chriſtians: Secondly, the Affirmacive, That the eſteemed Miniſters of the Church of* England *are lawfully called by Ieſus Chriſt to Preach.*

The Negative firſt endeavoured by the Chaire-man, with a moſt indirect and confus'd proofe, as he mannag'd it, from the names and Titles, of Paſtor, Steward, Embaſſadour, &c. and that confirm'd by *Eph.* 4. 11. *Chriſt gave ſome Apoſtles, Evangeliſts, Prophets, Teachers, therefore not all.* This was urg'd ſomewhat more volubly by *Timocles*, but with no ſtricter inference. To this the onely proofe for the Negative was anſwered ſeverally; *That the*

*the Text was not excluſive : There were others mentioned in other places of Scripture given likewiſe, as Helps, and Governments,* (ſaid the Deputy-Governour) *That the Inference could not extend to the Negative,* Chriſt gave *ſome Paſtors, therefore none other might feed the Flock. That their Preaching did not inferre that there were not ſome Miniſters beſide them, that they did not preach with the Titles, Officially, but Edifyingly. They did not Preach, but Teach, and that Chriſt gave ſome Apoſtles, Prophets, Paſtors,* &c. ex abundanti, *to perfect the Saints, that the ſyllogiſme might be return'd on them, Chriſt gave ſome Apoſtles, Evangeliſts, Prophets, &c. but they were not that ſome Evangeliſts, or Prophets, therefore they were not to Preach :* Now *ex abundanti* they urge on the contrary, *that it is not onely not unlawfull* (as yet it appear'd by all they could ſay againſt it) *but our duty to improve our Guifts, to exhort, admoniſh, edify one another,* by all the Texts ſounding that way: Firſt from the Context alleadg'd againſt them, *Eph.* 4. 16. *That the Members mutually grow up, and make encreaſe of the body, unto the edifying of it ſelfe in love. That the manifeſtation of the ſpirit is given to every one to profit withall, that they are to adminiſter the Grace they have receiv'd, as good Stewards, that* 1. Cor. 14. *every one was to prophecy, that is, to ſpeake to edification, exhortation, conſolation, that there were many preach'd,* Act. 8. *that were no Evangeliſts, Apoſtles, Prophets, &c. and particularly Apollo,* Act. 18. 28. *taught in the Synagogues that Jeſus was the* Meſſias, *and yet no call'd Miniſter of the Goſpell, it being not probable that he ſhould be choſen by the Apoſtles to the Miniſtry, who yet knew nothing but the Baptiſme of* John, *and was to be inſtructed by* Priſcilla *and* Aquilla *his Wife.* You already gueſſe the Anſwer: *'twas extraordinary. They prove it ordinary, ſince*

 *that*

*that is ordinary, which was common to all in the Church, as to propheſie,* 1 Cor. 14. *Belonged to every one.* This being all then alleadg'd againſt the unlawfulneſſe, and overborne with a greater number of Texts that ſeem'd not onely to prove, but injoyn it as a duty. They Recollect all the Ob's and Sol's, and ſubmit the Reſult to the judgement of the Spirituall.

For the Affirmative, now they urge them to prove their owne Calling lawfull, and according to the appointment of Chriſt, and to juſtifie their owne Miniſters of the Church of England, ſince they could not ſo eaſily diſprove, as they did reprove the Lay Divines: *Timocles* ſtands up.

*They which are qualified, which are approved, which are called according to the mind of Chriſt, and ſet apart to the Goſpell are Miniſters lawfully called according to the mind of Chriſt: But ſome Miniſters of the Church of Englvnd are qualifi'd, &c.*

They urg'd againſt *All*, and we expected hee ſhould not at firſt have quitted our Church. But his proofe he ſtretch'd but to ſome: *What need all this? Prove but one they are call'd by Chriſt, we require no more.* No, he claims the priviledge of Logick to take his owne choice and Order, (a new Priviledge, as any the Subject now aſſumes.)

Firſt, *Qualifi'd according to the mind of Chriſt,* here the 1. *Tim.* 3. *Tit.* 1. are read for one Propoſition, but ſome are thus qualifi'd, *All, All*, 'tis enough if ſome. This deny'd *None*, yes ſome thus Qualifi'd, *Reynolds, Harris, Wilkinſon.* Upriſeth *Yerbery.*

*Not qualifi'd to the Text, becauſe ſtrikers, becauſe they deſtroy the*

*the Communion of Saints, and becauſe they inflict Temporall puniſhments for Spirituall Weakeneſſes.*

*They deſtroy the Communion of Saints becauſe they ſet up Pariſh Churches. Since Chriſt bid his Apoſtles goe, and Teach, no ſtanding Miniſters of Chriſts ordaining.*

To this, provok'd with zeale, *R.* Argues in ſtead of Anſwering.

*They who have juſtifying faith and charity according to the Goſpell, deſtroy not the Communion of Saints.*

*But ſome Miniſters of the Church of England, meaning himſelfe and thoſe with him.*

The Seeker grants not that neither, *For they who have not the Spirit equall to the Apoſtles even before they had the Guifts of the Spirit* (who then could not beare the ſaying of Chriſt, and therefore far from Faith,) They that have not at all *the guiſts of the Spirit* (there hee reads them, *Prophecying Tongues, Miracles*, asks which they challenge) *could not pretend to Faith or Charity according to the Goſpell.*

'Tis againe anſwer'd, *Guifts extraordinary and Gifts of the Spirit, either donum* χαριτος, *or* χαρισματος, This caus'd an out-cry, *they came to be edifi'd, and yet they found the Guift of Tongues, they denyed.*

To the Queſtion againe.

Not ſtrikers, *Becauſe Inflicters of Temporall puniſhment for Spirituall Weakeneſſes, becauſe the Aſſembly approves of the Act of Parliament.*

Here they call him back to the queſtion, 'tis ſafer then Anſwering.

*Not qualifi'd, Becauſe covetous, becauſe they take Tythes, they that take others goods, and returne nothing of value for it are Covetous.*

Make the ſyllogiſme out. *They that take others goods, &c.* Where's your Minor? *Timocles, They that take others Goods*: You make the Minor.

What's this to the lawfull Calling, to the Queſtion? prove your Calling.

*Timocles*, The next is, *they that are approv'd*, pray ye let it be *they that are call'd*. No, in order, *They are approv'd that are qualifi'd to the mind of Chriſt*; This wee heard before, prove your Calling. Calling? Why thus: *They that are approv'd according to the mind of Chriſt, are called according to the mind of Chriſt, but ſome Miniſters of our Church,* &c.* Col. *Idem per Idem.* Sir, pardon me, I know not your name. Your Argument is this; *We ſay you are not lawfull Miniſters in the Church of* England *call'd by the mind of* Chriſt, you reply, *We are, and we are, and therefore we are. Is not this a Circle? I confeſſe it is, but you put me to it.*

*They are approved who are qualified (as before.)*

How then doe you prove your Calling lawfull. *W. Why is there not a Presbytery now to ordaine Miniſters? Timocles*, your Calling is lawfull that is by the appointment of the Magiſtrate. But who call'd that Presbytery, who call'd you? ſo fearefull were they here to defend their owne Calling, leſt they ſhould ſeem to defend their owne Church, or name Biſhops, that to wave the Anſwer *R.* ſtands up, and informes them what was a lawfull Calling. *To a lawfull calling is requir'd in the perſons call'd the qualifications mentioned, Piety and Parts; in the calling the Inward and Outward Call: the Outward calling double: in a ſetled Church to be by the Miniſters, the Presbytery, in an unſetled Church, as in times of Reformation, the extraordinary or (more properly) the univerſall way is by the whole Church,*

*for*

*for to ſpeake my ſenſe and judgment, the ultimate and laſt Authority is reſolv'd into the body of the whole Church.* Col. What doe you meane by Church? *All the faithfull, all the Chriſtian People.* What by the Church of England? *All the Chriſtian People of this Nation, or Kingdome, call it what you will.*

Col. this then (if I miſtake not) is the ſubſtance of your Speech, that the perſons call'd are to be qualifi'd with ſanctity and knowledge. We contend for none, but who are qualifi'd and guifted, that the power of Calling thoſe perſons reſides in the whole Church. None could plead better the Independents part. They require no more, but the power of making their Officers.

Thus have they at laſt dealt ingenuouſly, and being not able to maintaine by their new fundamentals, they yeelded up the Queſtion. Either *R.* is very ſubtill, and by this ſtate of the Queſtion ſeekes to compound with the Independents, or elſe very ſimple, and hath unawares betray'd himſelfe with the Presbyterians. [It is either *Reynolds* the Fox, or *Reynolds* the Gooſe.] They need no Opponents in this Queſtion, every one differing and oppoſing the other. *W.* ſtating the power of calling Miniſters in the Presbyterie, winnes the Title of Presbyterian from them all. *Timocles* concluding the ſame power that makes Church-Wardens, and Conſtables, to appoint and call Miniſters, comes of an Eraſtian. *R.* To be receiv'd into the Congregation of the Independents. 'Twas now almoſt 9. of the clock, ſome complain'd of their heads, ſome of their Age, another of the Crowd; But a more zealous Brother cries out, *Paul teach'd till midnight*, and it was the time for their new lights to be held out; Mr. *Harris* is deſir'd to cloſe all, and what he

could not by diſpute to determine, and end the difference by prayer, and their Requeſts, are now his beſt Call; ſee the power of Naturall Logick that hath prov'd, *Thoſe that have no Calling, to be lawfull Preachers, and thoſe that have a Calling to be no Preachers at all.*

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Poſtſcript

## Poſtſcript.

THe ſix Presbyterian Divines *have beene much worſted by the* Independent Commanders, *in a late publike Diſputation, who aſſerted,* That they had no Commiſſion from God to be Miniſters; *in the preſence of two or three hundred Schollars, and others, which much blanked thoſe Worthies, who were ſent thither to* reforme that Univerſity, *and to* reſolve all Quæries, Doubts, and Scruples of Conſcience.

*Whereupon the Presbyterians not meeting, as was expected, upon the Thurſday following,* Nov. 19. *they were conceived utterly to wave any more* Conſcience-reſolving

ſolving Diſputes, *and were hereby concluded (from their ſilence and tergiverſation) to be no better then* Theeves *and* Robbers, *ſo that now theſe* Commanders *wanting an enemy from theſe* foyled Presbyterians, *have adventured to challenge that late moſt* famous Vniverſity, *to prove their Calling from* Chriſt.

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FINIS. -713

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